

The Pacific Churchman

San Francisco, California.

Speaking the Truth in Love



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BEGIN ARIGHT.

First let us "clear our head of cant." As a Diocese we find ourselves in *forma pauperis*. It matters not that the causes of it were beyond our control. The fact of our impoverishment is as plain as that of the earthquake and fire. Now, what is the true temper of mind for us in our dependence? Is it to wish to capitalize our calamity for all it will bear? To "work" the whole Church, in the language of the promoter, to unfold such tales of woe as will fill our coffers irrespective of our own prompt bestirring ourselves to get them as soon as possible into ante-earthquake conditions? Hardly. If we do our best, the probability is that for a good while yet we shall still have need of every dollar which the sympathetic and generous Church is sending us, but anything like a spirit of substituting relief for self-reliance would be about as fatal a start as we could make towards the vision of new opportunities for the Diocese. When dependence atrophies a just sense of independence, it imperils self-respect. It is as bad for a Diocese as for a Mission to have a chronic willingness to be helped when it ought to help itself, or as it is for an individual.

But is the opposite temper altogether free from cant? Granted that it is not pleasant to one with independent spirit to find himself independent. Granted that it mitigates the sensitiveness to have the satisfaction that it is through no particular fault of his own. Is it altogether the happiest frame of mind to rest in, to feel a certain kind of discomfort and protest at being obliged to be on the bounty of the Church?

Are not pride and the Christian profession a little mixed and confused in that point of view? And somehow is there not a suspicion of cant lurking in it somewhere when we try to be clear about it? And is there not a far "more excellent way?" Let us see.

We hear a good deal first and last about getting the Church down to the simplicity that is in Jesus. I believe no Diocese of the American Church has ever had a more luminous opportunity to do just that—than we have now in all this very condition of receiving relief of which we would have so little dreamed a few weeks since. The Sermon on the Mount was preached to those whose ears were the keener to hear from their real privations. The Beatitudes answered exactly to their own immediate circumstances. One Beatitude appealed to them pointedly be-

cause they were "poor in spirit." And if we would but know it, we are in a unique position to taste some of the sweetness of that Beatitude. Many a one in the past weeks has had times when the sense of emptiness of many things that "write large" in the modern praise of folly has been keen. Heights of *Te Deum* have been scaled out of the very notes of *De Profundis*. It has almost seemed possible in many hearts without falsetto to reach the sentiment of Lyte uplifted in his hymn:

"Perish every fond ambition,
All I've sought, or hoped, or known;
Yet how rich is my condition,
God and heaven are still mine own."

To divine the significance of this is to see in it the rousing from the Laodicean spirit of having "need of nothing" which so deadens the life of the Church today, which practically makes the trust in God a fiction in leaning upon material show and succor. If to face close peril, to stand in a bread line to procure luxuries, to bear unfamiliar anxieties of ways and means sends us to our knees and to our altars with a new consciousness of what it is to have a "spirit of trust and steadfast repose of mind in God's care and providence," it may mean far more to us than all affluence in Church and home resource ever could, "as having nothing and yet possessing all things." And then whatever measure of kindly relief comes for our rehabilitation it will not be a snare nor a humiliation, but a sign of God's goodness to those who have made a stage of progress in learning to lean upon Him.

Let us then, one and all, begin aright. In our whole outlook much will depend upon our clearness and wholesomeness as Christians, in reading the privilege of the altogether unprecedented situation in which as a Diocese we find ourselves. We are at the parting of the ways. Wrong interpretations will throw away our opportunity and perhaps harden us. The right view and instinct will shape right action and dictate true policy all along our Diocesan Church lines. Whatever our problems and our possibilities, the "spirit of attack" will be the right one. The discipline will count. The experience will bear fruit. Our California Church will buy the "gold tried in the fire" commended to the Church of Laodicea. And in two especial ways such a spirit will surely tell: (a) in making it a live concern of our congregations to frequent

and support their own places of worship as an evidence of their thanksgiving to God and new loyalty to His Church; and (b) in kindling among us all a wide and vital interest to help others as we have been helped. That is, after all, the real genius of Missions. Let us, as a monumental result of our shaking up and our trial by fire, exhibit a Diocese stirred to its center and aflame with a pentecostal power and ardor of missionary spirit.

WILLIAM F. NICHOLS.

DIOCESSE OF LOS ANGELES.

To the Right Reverend the Bishop, The Clergy and the Laity of The Diocese of California;

Dear Brethren:—

At the Annual Convention of the Diocese of Los Angeles, on the 16th of May, a committee was appointed to express to you our profound sympathy with you in the terrible affliction which you have been called upon to endure.

The Right Rev. Bishop Johnson, in his charge to the Convention, while deprecating any attempt to explain the reason which may have prompted an all wise and all loving Providence to allow such a catastrophe to occur, yet pointed out that it has certainly had the effect of again proving to man, the insecurity of all material things, and of leading them back to that sense of GOD as the only secure defense and refuge—which is so often obscured in days of great material prosperity.

In saying that we sympathize with you, we desire you to understand that we are using that term in no merely conventional sense, but that we truly "feel with" you; that your sufferings are ours; that we claim the privilege of helping you to the utmost of our ability. And we assure you that our prayers are constantly offered to Almighty GOD, that He will grant to you that "as your day is, so may your strength be." That out of this apparent evil may come of great good. That His Name may be glorified and His Church greatly strengthened, and that you, our afflicted brethren, may learn now, more than ever before, the meaning of the promise of our Blessed Lord, when He said, "Lo I am with you alway, even unto the end of the world."

With every assurance of our Christian fellowship, and regard; we beg to subscribe ourselves

Faithfully yours,

W. H. WOTTON,

M. M. MOORE,

GREGORY PERKINS, JR.

Committee on behalf of the Diocese of Los Angeles.

EDITORIAL.

The Mission of the Church to the Community.

In a remarkably telling and inspiring way, the Bishop of California outlined to the clergy of the Convocation of San Francisco at their recent meeting, the chief points in the rebuilding problem of the Church. He spoke of the need of a dignified and expressive architectural style, of the occupation of strategic points of the redistributing of parishes, and of the erection of a great central Diocesan Church or Cathedral. This outlined the material aspect of the work. He then went on to show that back of this was a far more important matter. "Seek ye first the Kingdom of God and His righteousness." The buildings, the plans, the money,

are important, but far more important is the use of this great opportunity for spiritual purposes. There should be pastoral visiting among the people of the camps and the systematic search for scattered parishioners. The latter suggestion was carried out at the subsequent meeting of the clergy by making each responsible for the camps in a certain district.

This whole phase of the problem has put emphasis upon an often forgotten principle. We are so accustomed because of the necessities of parochial and Diocesan life to think of the parish or Diocese as an end in itself that we forget that it is not such at all. The parish is simply a means of serving the community. The clergyman and church-building are not the "possessions" of a select body of people; but rather instruments for the upbuilding of the spiritual life of the community. If we build a noble Cathedral Church in the center of the new San Francisco, it is not for the glory of the Protestant Episcopal Church, but for the glory of God and the greater power in bringing men to Christ.

It is for this community mission that the present crisis has made the way clear. It is the opportunity of a lifetime so far as real pastoral work is concerned. The great losses have drawn men together. There is a feeling of brotherhood aroused. The priest and people who struggle shoulder to shoulder for the re-establishing of the parish will be bound by ties stronger than years of ordinary work could create. But beyond the body of "parishioners," are thousands whose lives have been stirred to the depths, whose needs will make them open to religious influences, but whose past has no close connection with any religious body. The camps are full of such people. The new residence districts will house great numbers of them. They are accessible now as never before. To reach them is a community service of the highest value. Can we not render it? Cannot the clergy find co-workers among the laity, earnest women, men of the Brotherhood who will supplement their already overtaxed time and strength? Can we not call for men as well as money from the Church throughout the nation to perform this great service?

Another line of work for the community was suggested by the resolutions in regard to the licensing and the closing of saloons passed at the same meeting of the clergy. It is true that resolutions do not always count for much and that we deprecate, not without some show of reason, the frequent utterances upon public questions in which too many religious bodies indulge. But it is equally true that this Church commonly errs the other way. We do not take a sufficiently strong and definite stand in municipal affairs. Striving to exert our influence through individuals, we commonly fail (and we think this is especially true in San Francisco) in any corporate utterance which will count. We do not exhibit that readiness to lead which it ought to be our Christian joy as well as duty to display. Now is the time to speak and to act. The community, like the individual, is susceptible. The new San Francisco must be built of better men as well as better houses, on higher principles as well as wider streets.

The Churches will be rebuilt, the parishes re-established. Let us see that the community is not forgotten.

THE DESTRUCTION OF THE CHURCHES

The editors of THE PACIFIC CHURCHMAN are persuaded that some more detailed account than has yet appeared in these pages should be presented to its readers of the circumstances which accompanied the destruction of so many of our churches in the calamity of April 18 to April 20th. In giving form to this persuasion, it is proposed to print—so far at least as the facts are ascertainable—a brief description of what occurred in the case of each separate church, together with some account of the experiences of the clergy, the present condition of the buildings, the approximate financial loss, and such particulars concerning the saving or the destruction of memorials and other furnishings as may presumably be of interest. We begin with the story of

GRACE CHURCH.

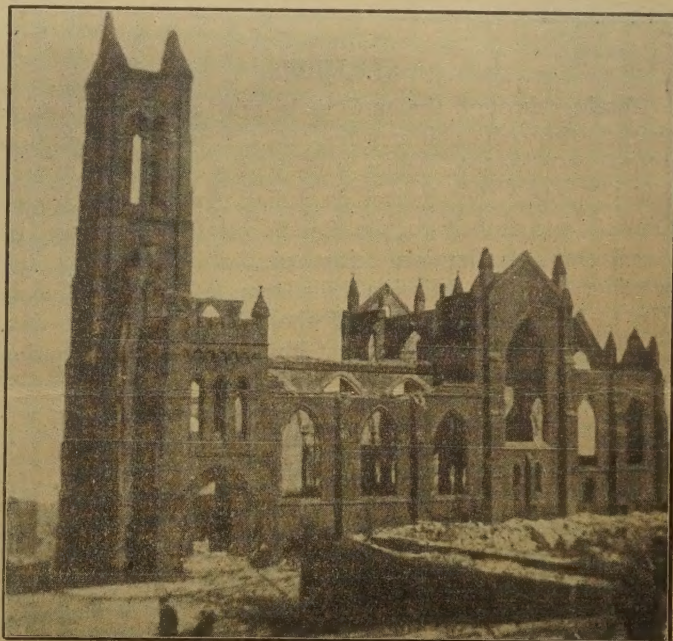
Within little more than half an hour of the time when he was awakened by the earthquake, the rector accompanied by Deaconess Drant, arrived at the church and made inspection of the building. Here and there it was found that bricks had been loosened from the upper tiers of the gables, and fragments of the cornice had fallen; but this was the extent of the outward damage. In the interior the plaster had cracked in several places and the brass lectern was overturned; but a later and more detailed examination, made subsequently by Mr. Evans and the Rev. Frank Stone of the Seamen's Institute, disclosed no other damage. Had the fire not reached the building, it would have been ready for use on the following Sunday, not a pane in the windows being broken. This immunity of the structure from serious damage by the earthquake was due partly to its position (Grace Church stood upon the solid rock) and partly to its construction, the church having been erected at a time when special pains were taken to secure the stability of large buildings by methods which were not always adhered to later. Between three and four o'clock of Thursday morning, however, the flames—which had been creeping up California street—enveloped the church, and it was soon a mass of smoking ruins; but it speaks well for its constructors that even now the tower and porch are apparently intact and capable of being incorporated in another building. The east wall, however, is demolished down to the splay of the chancel window, the clere-storeys are no more, and the walls of the aisles are destroyed down at least to the tops of the windows. The west front is also demolished practically to the basement string-course. How much more harm is done than appears from a cursory survey can only be determined by an expert; it is probable, however, that the intense heat of the fire has so taken the life out of the mortar that very little of the main structure can be incorporated in the new church.

Of the interior furnishings of the church, the Communion vessels alone were saved, these with the records and registers being carried by the rector to a place of safety on the afternoon of Wednesday. Not long after the church had gone the fire approached the residence of Mr. and Mrs. Evans, and the family beat a hasty retreat encumbered only by such of their personal effects as could be packed in a baby-carriage and in their valises, or rolled up in a sheet. The latter, it is understood, the rector bore upon his back with as much dignity as the circumstances permitted and with praise-worthy perseverance. The party—seven in number—consisted of Mr. and Mrs. Evans and their baby, two older children, and two friends who were staying with them. Their "trek"

was made first to the residence of Mr. Wm. Mintzer, on Webster street, where the party remained until noon: then they worked their way around the outskirts of the fire to the Ferry Building and took refuge in Alameda.

Referring briefly to the history of the building which has been destroyed, it may be interesting to recall that the corner-stone of the new Grace Church was laid by Bishop Kip in May, 1860, and the edifice was opened for public worship in September, 1862, though its consecration was delayed for nearly six years. In 1890, the building was considerably remodeled and the tower carried to its present height. This involved an extra outlay of some \$32,000, the total cost of the structure up to that time approximating \$150,000. The steel beams, rafters and braces needful to render the building earthquake-proof had alone entailed the expenditure of \$20,000.

Among the most interesting memorials in the church were the Searles organ set up in 1896, one of the finest in



California; the marble altar made in Rome by Signor Andreoni and presented by Mr. and Mrs. S. M. Wilson; the Forbes pulpit, the brass eagle lectern in memory of Miss Eliza Haggin; the Hutchinson altar rail and gate; and the Dore memorial window at the west end—perhaps the most successful and most satisfactory example of stained glass work anywhere on this coast. The free-stone font, which had been made in England, was the gift of the children of the Sunday-School.

The last service to be held in Grace Church was the Easter Festival of the Chinese Mission. This took place in the Sunday-School room, and about a hundred and fifty Chinese persons were present, two-thirds of them being young men. At this service the rector made an address and spoke of his plans for increasing the effectiveness of the work in Chinatown—plans, alas! soon to be relegated to the future by the occurrences of the days which followed. The last hymn to be sung was number 335—"Jesus Lover of my Soul." Then followed the benediction. It is interesting to record that a young Chinese girl of remarkable intelligence named Ah Moy, to whom a Bible was given at this service for her proficiency in Sunday-School work, was met by the rector on Thursday afternoon, in a crowd of fugitives at the Ferry, fleeing from the burning city in which so much

of their property was being consumed, still bearing in her hand this cherished prize.

The total insurance on Grace Church and its furnishings amounted to only \$22,500, of which sum nearly one half was on the Searles memorial organ; and almost the only income of the parish in sight is the \$1,100 a year derived from its permanent endowments, practically all the area from which its communicants were drawn being levelled to the ground. At present the congregation is worshipping in the library of the Bishop's house, where the organist and some half-dozen of the men of the choir are standing manfully together and doing faithful and exemplary work. It is likely that in the near future the parish will erect a temporary building somewhere in the unburned section west of Van Ness avenue; though later on Grace Church will probably arise from its ashes on the old site on the hill and lift the beacon of its electric cross against the darkness. That what was our most successful edifice architecturally, and the scene for several years past of the meetings of our Conventions, has apparently some fragments still capable of being incorporated in a new construction is matter for congratulations.

ST. JOHN'S

Coming through the earthquake with no other damage than the loss of a chimney-top and the partial destruction of the facing of the upper story of the two small towers which flanked the chancel on Julian Avenue, St. John's Church succumbed to the flames on the afternoon of April 19th, the lantern being seen to be ablaze by the watchers on the Mission hills soon after two o'clock. Up to nearly the middle of the forenoon of that day, its people had been hoping that it might escape destruction the wide spaces in the neighborhood of the junction of Mission and West Mission streets, with the adjacent unoccupied ground seeming to afford a vantage point from which judicious dynamiting might yet arrest the fire. Earlier than this, however, the inmates of the rectory had been hurriedly ejected by the military while sitting down to a late breakfast prepared with difficulty over a small alcohol stove, and had betaken themselves to the hospitable home of Mrs. F. W. Reynegom on Church Street, to which Mrs. Sanford and the children had preceeded them the day before.

Believing that, if the church and its surroundings should be destroyed, nothing could prevent the wiping out of the city westward to the hills, the clergy of St. John's decided to attempt to carry away chiefly such things as would be necessary for the protection of themselves and those who were with them from hunger and cold, it being possible to remove but a limited amount of baggage, and a hasty selection being imperative. They therefore loaded a small tent, a quantity of bedding, some clothes, and some provisions upon two bicycles which they had bound together with slats. Added to this their salvage consisted mainly of their vestments and two private Communion services—which latter were afterwards used at the first celebration of the Eucharist held by them with their parishioners after the fire in Twin Peaks Hall on Noe street. The party which left the Rectory Thursday morning consisted of the two clergy and four ladies—all of whom had spent the previous night watching the progress of the fire. The first stop, as has been already indicated, was made at the residence of Mrs. Van Reynegom, where Mrs. Sanford and the children were domiciled, and where all remained until towards the middle of the afternoon. From this position the movements of the flames were

anxiously watched, and at two o'clock the roof of the church was seen to be on fire, the flames continuing to press to the westward. The question of the selection of a place of safety for the entire party then became of pressing moment, and after reconnoitering the neighborhood of Twin Peaks it was decided to make for the vicinity of Ocean View. This plan commended itself partly because of the immense throng which had gathered in the neighborhood of the Mission Park and must ultimately take to the hills if the fire continued to spread, and partly because the problem of an adequate water supply at such height, even if the flames did not reach it, seemed certain to become acute. Between three and four o'clock, therefore—some twenty being in the party divided into two groups—the road to the south was taken, a halt for the night being made in the vicinity of the Sunny-Side crossing. Here supper was eaten, the small tent set up, and the blankets brought into requisition—The greater number of the party sleeping simply on the open ground. At this point the stream of hurrying vehicles and foot-passengers was in constant evidence up to midnight;



and among other incidents the party witnessed the flight of the staff and patients of St. Luke's Hospital to a place of greater safety, the uniforms of the nurses as they moved about the cars being easily recognizable. Meanwhile all sorts of rumors were in the air concerning the spread of the fire, and the sight of the removal of the inmates of St. Luke's made it seem not improbable that the whole of the Mission was doomed. By a little after daylight, however, news arrived that the fire was under control, and the party having breakfasted, a move was made to the residence of Mr. George Smart, where Mrs. Sanford and the children remained in comfort until some time on Saturday. Meanwhile one of the clergy had gone directly to the city, and the other, having secured a conveyance, was among the first from the outlying districts to reach the Ferry Building, to which place he drove with some ladies of the party who were anxious to get to Oakland. Ultimately Mr. and Mrs. Sanford reached the rectory at Berkeley, where they and their children still remain.

In the meantime headquarters for the parish had been established at 750 Church Street through the courtesy of Mrs. Van Reynegom, and the clergy set about finding their scattered parishioners and assisting in the relief of those about them in connection with the work of the

Mission Receiving Hospital and the Society of the Red Cross. During this time one of them had the memorable experience of standing in the bread-line for over half an hour in a drenching rain with his neighbors' umbrellas dripping upon him—an experience of which the courtesy of the military authorities prevented a repetition.

As already indicated, the first service of the congregation of St. John's after the fire was held in Twin Peaks Hall, a desk being used as an altar and a sheet for altar-hangings. Nearly a hundred were in attendance, and the greater part received Communion. The altar-cross from the church being too large for use on the improvised altar, its place was taken by the processional cross, which had been removed from the staff for the occasion. Later on arrangements were made with the authorities of the Catholic Apostolic Church on Eighteenth Street for the temporary use of their edifice, and here the services are still conducted, though provision is being made for the erection of a temporary structure on the old site to accommodate two or three hundred persons.

St. John's Church as it stood on the morning of April 18th was erected in 1890-91, and cost a little over \$50,000, irrespective of the site and of much of its interior furnishings. The walls and pillars were of buff pressed brick and it speaks volumes for the thoroughness of its construction that the sole harm to the interior done by the earthquake was the dropping of a patch of plaster slightly larger than a man's hand. But for this and the damage to the upper part of the small towers, the edifice was practically as sound when the flames reached it, as it had been before the shake.

Among the memorials to be destroyed was the Greene side-chapel used for Saint's day services and for most of the early celebrations; the west window recently put in by Mrs. Elizabeth Sanger in memory of her son; the De Koven chancel windows; the Cumming windows in the baptistry; the angel font given by Mr. Harry Greene; and the Newhall organ given in memory of the Rev. Mr. Wyatt. All the altar brasses belonging to the main altars and the processional cross were saved; but unfortunately the communion vessels were lost in the fire, as were also all the altar hangings. Among the latter was one set valued at over \$500 and others almost equally expensive. It is a striking coincidence that the first meeting of the Calendar Club held after the fire took place in the very room in which so many of the altar cloths had been embroidered, though in the interim the house had been moved some blocks from the place where it formerly stood. It is encouraging to note that, while a considerable part of the parish was destroyed by the fire and many of its families were rendered homeless, all the various organizations belonging to St. John's are in active operation. There is no doubt, therefore that the future will see the erection of a new building to take the place of that which is destroyed, though for the more efficient working of the parish area it is probable that it will occupy a site somewhat nearer to the hills and south of the old location.

EMBASSY TO THE CHURCH.

The Rev. E. L. Parsons, Rector of St. Mark's, Berkeley, and the Rev. N. B. W. Gallwey, Rector of the Church of St. Matthew, San Mateo, have gone on an embassy to the Church in the Eastern States, of which the general purpose is to raise funds for the rehabilitation of the Church in the Diocese of California. They go as the representatives of the Church in this Diocese, with

the imprimatur of the Bishop, and in response to the urgent invitation of the Board of Missions. Word has been received from them to the effect that they have arrived safely, that they have had consultation with Dr. Lloyd, and that on Tuesday, June 12, they appeared before the Board of Missions to state the case. The Rev. C. N. Lathrop, Rector of the Church of the Advent, San Francisco has been officially added to the embassy, and it is presumed that all three were present at the Board meeting. Mr. Lathrop had gone on ahead of the others, and his appointment was made by telegraph in reply to a special request from the other two clergy.

The need of the Diocese of California is altogether unique, the American Church has never before been confronted with an equal emergency, or, as Dr. Lloyd expresses it, an equal opportunity. The General Board of Missions, under the leadership of the Secretary, seems to be rising to the occasion. They regard it as their peculiar privilege now to be the agents by which to apply the strength of the Church just where the need is most urgent. The Board aims to be, more really than ever before, truly representative of the whole Church. And our calamity may therefore have a most blessed result in unifying and welding together the distant portions of this great Church of ours, among which the tendency all too frequently is rather to emphasize the portion than the whole. Out of this unifying will come great blessings to us now who need; but really greater blessings in developing the power of the whole Church, in capitalizing the Church's unthought-of assets.

ORDINATION AT SAN MATEO.

The annual service of Ordination, which marks the closing of the year of the Church Divinity School of the Pacific, was held on Wednesday in Whitsun-week in the Parish House of the Church of St. Matthew, San Mateo, the parish having been demolished by the earthquake.

There was a goodly number present, the Celebrant being the Bishop of California, the Epistoler, the Secretary of the Diocese, the Gospel being read by the Rev. J. K. Bodel, one of the newly ordained Deacons, and the Rev. Prof. Lincoln assisting in the Distribution of the Elements.

The Rev. H. H. Powell, Ph.D., Assistant, acted as Master of Ceremonies in the absence of the Rector.

The preacher was the Bishop of Salt Lake, the text being "These ought ye to have done and not to leave the other undone." S Matt. XXIII.23.

The Bishop said in part:

To think it was easier to be a Christian in the early days of the faith when the separation of the Church and world was sharper is cowardly, almost blasphemous: cowardly because the man who blames his weakness on his environment and not himself is a coward—blasphemous because it denies the power of the Holy Ghost. If there is not today the sharp distinction between the Church and the world there once was—it is because the world is better—not because the Church is worse. The world is so much better that its demands on the Church must be heeded if the Church is to win it. Church and Priest must be what the world expects them to be at least. The world expects the Church to be (1) a useful law and order society. That is why the railroads give the clergymen half-fare rates. The Church must be a law and order agency in a deeper sense than the world knows. This requires the Church to understand the labor problem, and it does not. The Socialistic movement based upon the materialistic conception of history, assuming that

self interest is the motive for reform, is stronger than the Church begins to appreciate. It must prove that real pluck is only won through loving sacrifice—that selfishness and not unselfishness is the force to save society from disorder. (2) the world expects the Church to be useful to women and children—and it must be—but it must be careful in doing this that it does not weaken its mission to the men. If you get the man you get his boy, but if you get the boy it by means follows that you get his father. There is real danger in the emphasis of children missing offerings that may come to think that mission is a form of child's play. (3) The world expects the Church to be a social force, and it must be. The Church always has done what needed to be done. She once healed all the sick, painted all the pictures, taught all the ignorant, but having trained up groups of physicians, artists and teachers she yields to them these duties and goes back to religion, which is her chief work. Every school house should be a parish house. and when it is, the institutional church will be needed no longer. In developing such institutional churches when they are needed, it must not be forgotten that the church's chief duty is religion, the bringing to bear on the life and conduct of man, the inspiration and enthusiasm which comes from God. Not only must the church be what the world expects it to be, and more. It first must reach the world's standard. (1) The world has no use for a lazy man. While a clergyman may be overworked, it is easier for a clergyman to be lazy and still make a fair show than for any one else. Hard thinking, hard reading, hard parish work the man must do or he will rightly forfeit all respect. (2) The world expects a man to do the work he is paid to do. We clergymen are paid to run the church. It's our duty to make it succeed. If we cannot do so we are not worth our salary. Too many men expect the Bishop or some other person to do all the hard work, and say they are not to blame when people do not support them. It is their duty to win support. (3) The world expects every Bishop to be as loving as the Bishop in *Les Misérables*, and every priest to be as useful as St. Francis. It is interesting to notice the glow of enthusiastic admiration on the face of the man who never gives much of anything, as he declares that his clergyman "would give the coat off his back to a beggar." No clergyman must be a money maker. The church gives him a salary, and in return he must give her all his time and gifts. The fee system in any form is bad. Clergymen who try to make money "on the side" are false to their duty. (4) The world hates hypocrisy, demanding of the clergyman absolute sincerity. This is a great advantage. In other walks of life business success tempts to misconduct. The clergyman is paid to be good. He cannot do his work without at the same time saving his own soul.

The graduates of the school who were made deacons were as follows: Mr. J. K. Bodell, Mr. George H. B. Wright and Mr. Lee A. Wood. Mr. Bodell goes to Montrose, Colo., to take charge of St. Paul's Church. Mr. Wright remains as Curate of Trinity Church, San Jose, with especial charge as Vicar of Christ Church; and Mr. Wood becomes Curate of the Church of St. Matthew, San Mateo.

Luncheon was served under a tent on the lawn, and the usual social hour was very much enjoyed.

The day exercises closed with the evening prayer, said at 3 p. m. in the Chapel of the Divinity School, by the newly ordained Deacons. The Alumni of the school held their annual meeting, of which due notice will appear.

CONVOCATION OF SAN FRANCISCO.

The clergy of the Convocation, at the call of the Bishop and the Dean, gathered in St. Mark's Church, Berkeley, on Monday, May 28, 1906, at 11 a. m., for a devotional service and a conference.

The Bishop celebrated the Holy Communion, being assisted by Dean Sanford and the Rev. E. L. Parsons, Rector of the parish.

The Bishop took for the text of his address, "Redeeming the time, because the days are evil"—Eph. V. 16.

The Bishop urged the primal necessity of shepherding the people, to the neglect of almost everything else; he urged the possible re-arrangement of parish boundaries; he suggested the possible beginning of a great Cathedral foundation somewhere "down town"; he returned repeatedly to the present as an especial opportunity for that kind of shepherding of the people which shall enable the clergyman to call his people by name, to know their situations and instinctively to know their needs; he urged the clergy to the showing of that true Church idea which, rallying round a central authority, reaches up to the humblest and most obscure in the community.

But particularly the Bishop urged the spiritual opportunity of the present; that through acquaintance at first hand with poverty of pocket the clergy might develop that poverty of spirit of which the Master said: "Blessed are the poor in spirit, for theirs is the Kingdom of heaven."

There were nearly 30 clergy present, of whom 25 sat down to lunch at the Rectory.

After lunch came the conference, at which much business was transacted.

It was decided to make a thorough tent-to-tent visitation of all the refugee camps in San Francisco and vicinity. This work was systematically assigned to the various clergy with the Bishop as chairman and the Rev. Mr. Bours as secretary. Fifteen different camps were listed, and the work is now well under way under the written authority of the Red Cross and the military. Of this a fuller account will appear in our next issue.

On motion of the Rev. M. D. Wilson, the following resolutions were fully discussed and finally adopted with great unanimity:

Whereas, During the past month the city of San Francisco has been remarkably free from gross crime; and

Whereas, It appears evident that this absence of crime is in large measure due to the fact that the liquor saloons have been closed; therefore be it

Resolved, That the clergy of the Convocation of the Episcopal Church in San Francisco and vicinity respectfully urge upon the Board of Supervisors of the city and county of San Francisco, first, That no saloon be allowed to open before January 1, 1907; second, That no license be issued to any person or corporation to sell any spirituous or intoxicating liquors in a store or room occupied by or connected with any other retail business, except in a drug store on the written prescription of a physician; third, That the liquor license be raised to \$1000 per annum; fourth, That no license be issued to any person or corporation to sell any spirituous or intoxicating liquors between the hours of 12 midnight and 6 a. m., or between the hours of 9 a. m. to 1 p. m. of Sundays.

These resolutions have been sent to the Mayor of San Francisco, who has sent most courteous response, to the supervisors of San Francisco, and to the daily papers of San Francisco.

Resolutions were also adopted thanking the authorities of Oakland for closing the saloons for 30 days after the earthquake, and asking that they be closed for a further period of 30 days. These resolutions were presented to the Oakland Council by the Rev. Alexander Allen, but unfortunately did not meet with a favorable response.

Arrangements were made by which preliminary plans and work were undertaken for the holding of a pre-Lenten Mission both in Oakland and San Francisco, the intention being to have certain leading men of the church as the speakers. Of this the details will be published as developments warrant.

One of the most important items of work done at this conference was the passing of the following resolution, which this Paper desires to urge upon the attention of all the clergy concerned as one of the most practical steps toward a correct registration and enumeration of the communicants of this Diocese. The matter was suggested by the Dean, and the resolution introduced by the Secretary of Convention:

Resolved, That this meeting of the Clergy of Convocation of San Francisco recommends to each clergyman having a cure within the Convocation, that before the next convention he provide a card catalogue of the communicants in his cure, to be kept in the Diocesan House; corrections in said list to be sent to the Secretary of the Convention.

The Bishop in his address had spoken of securing real estate in the "down town" district of San Francisco as a Cathedral foundation, and the conference of clergy expressed hearty approval of the idea, with the hope that it be carried out.

The Rector of St. Paul's Church, San Rafael, extended a cordial invitation to the convocation to hold its next meeting there, which invitation was accepted.

The following most suggestive resolution was heartily adopted on due motion by the Rev. David Evans:

"Whereas in the recent visitation of earthquake and fire, by which the greater part of the City of San Francisco has been obliterated, the Protestant Episcopal Church has suffered the loss of over one half of its churches; be it

Resolved, That we have, notwithstanding, gained far more than we have lost. Material things have been annihilated, and not one stone left upon another of churches and institutions that were our pride. But on the other hand there has been evoked, to our great and endless comfort, such an epiphany of Christian charity from the world at large, so great a demonstration of the essential unity of the whole Church, together with so wonderful an optimism among our stricken people in the presence of an unparalleled calamity, that we declare ourselves mightily cheered rather than disheartened, and hereby solemnly dedicate ourselves to work with greater zeal and devotion than ever, in our vocation and ministry, for the salvation of all men.

The matter of rebuilding the churches of San Francisco was brought up, and after discussion it was

Resolved, That in response to the thought of the Bishop as expressed in his address, we request him to appoint a committee of three to study the method of rebuilding the churches of San Francisco along true ecclesiastical lines.

After some discussion of the matter of the proposed service at the Prayer Book Cross as suggested by the House of Churchwomen, Dean Sanford and the Rev. David Evans were appointed a committee to represent this Convocation to act with the Bishop and the house of

Churchwomen. It was also decided as the sense of the meeting that this service should be held on the afternoon of the Sunday nearest to St. John Baptist Day at 3 p. m.

This most interesting, busy, helpful and practical meeting came to its close with the expression of hearty appreciation of the hospitality of the Rector of St. Mark's and his gracious wife.

PAROCHIAL NEWS.

Palo Alto.—ALL SAINTS' CHURCH—Rev. Donald M. Brookman, Rector—We take the following from a letter from the Rector to his people, printed in the last issue of the Parish Leaflet:

"We ought to be better people than we were two months ago. There ought to be a little more of God in our lives, and I think that there is. We have been chastened and subdued by our recent experiences. We have learned that 'the things that are seen are temporal,' and also that God is 'a very present help in time of trouble.' We are not cowardly or superstitious, but quietly and soberly we realize more keenly than we used to that God has a hand in the affairs of men. We have not been scared into being good; nevertheless, we have been forced to consider a more exact estimate of just what there is in life, and necessarily this has brought us face to face with the fact of God.

'Let us not permit the tremendous experiences of these days to pass away without leaving on us their spiritual mark. Loss often means gain, and poverty means riches. If he will allow it so to be, the trembling of the earth may lead to the strengthening of the foundations of our manhood; trial and endurance may make us more akin in spirit to Jesus Christ. The burning of the old city may be followed by the building of a true 'City of God,' and the loss of what we have may mean the enrichment of what we are."

Tuolumne.—Rev. W. H. Wheeler in charge—On Whitsunday, June 3rd, St. Michael's Church Tuolumne, was consecrated by the Right Rev. William Ford Nichols, Bishop of California, and the service was most impressive. In June 1902 the church was opened by the Bishop and Archdeacon Emery for regular services, and since then thirty-five hundred dollars has been paid on the building in addition to the amount pledged toward the support of the work. Upon that Whitsunday morning in 1902 the communicants numbered five, but they were brave, and determined to build up a work that would reflect credit upon their efforts. Results speak for themselves, and these people deserve unlimited praise for their splendid work. Over fifty have been baptized and sixteen confirmed in the church. On Sunday, twenty-seven received Holy Communion and five were confirmed. The offering amounted to two hundred and thirty dollars, in addition to the amount given by the children in the Sunday School for missions. The apportionment has been paid, and they are not only doing their part towards making the missions under Mr. Wheeler's care self-supporting, but are trying to contribute something towards the Cathedral Staff Fund. Archdeacon Emery was untiring in his efforts to assist and encourage this mission during the first eighteen months of its existence, taking that long trip from San Francisco every month to hold services. Bishop Nichols, Archdeacon Emery and Deaconess Dorsey started this work, and all were able to be present at the consecration of the church. This article would be incomplete if Dr. C. A. Emery and Miss Teague were not given credit for their excellent

work in the Sunday School, and words fail to express all that is due the guild. On Saturday evening a delightful reception was given in the guild hall to Bishop and Mrs. Nichols. A fine piano has been received from the Rev. Burr M. Weeden of St. Luke's Church, and is greatly appreciated by all connected with the mission.

Sonora.—Rev. W. H. Wheeler in charge—On Sunday evening, June 3rd, a most impressive service was held by the Right Rev. William Ford Nichols in St. James' Church, Sonora, and a class of ten was presented by the missionary in charge. On Monday morning, after a celebration of the Holy Communion a Roman Catholic was received into the Church. In the afternoon a reception was given to Bishop and Mrs. Nichols in the parish house. Mr. Wheeler is doing excellent work in this mission, and has many plans for the future. The missionary Society contributed eighteen rag dolls to the Alaskan box, and is making comforters for Maria Kip Orphanage.

SUNDAY SCHOOL COMMISSION.

The entire stock of exhibits, books, pictures, and everything else was destroyed by the fire. It will be necessary for the Commission to settle its business as rapidly as possible, and retire at least for a time. Fortunately we owed very little, having bought very little, during March or April, but, the bills we did owe are coming in. We are therefore obliged to remind our customers that some of them did owe us something. Our books and records were all burned, so that it is impossible for us to send out bills. We therefore trust to our friends to look over their books, and send us as promptly as possible the amounts they owe, to the Secretary, Rev. Mardon D. Wilson, 2405 Pacific avenue, San Francisco.

NOTES AND PERSONALS.

We would remind our subscribers of the constant need of money in the office of a Church paper. We know we are not alone in this, but we also know there is an especial, particular and pressing need for money in this office; and that we need it NOW. We have cut down the size of the paper in order to keep within our income, and we have had a fair measure of success since the earthquake. We have also refrained from sending any bills for the present simply out of deference to the feelings of other people. Let no one think however, the bill has been withheld because we did not need the money. But there have been many details to attend to, and one less pair of hands to do the work. Furthermore your wrappers have not, since the earthquake, shown the date at which your subscription expires. This has been to avoid all unnecessary writing, and because we have not had access to a mailing machine. We beg to remind you, however, that we have the old mailing list, that many corrections and alterations have been made in it since April 18th, and that we hope to have it set up again and in use in the old ordinary fashion for the issue of July 1.

Meanwhile would it not be a gracious thing for all who know themselves indebted to us, to send in their subscriptions without waiting for even the gentle reminder of a date printed on the wrapper?

Under the direction of the Bishop of the diocese a service commemorative of the first use of the Book of Common Prayer on this coast will be held at the Prayer Book Cross in Golden Gate Park on the afternoon of Sunday, June 24, St. John the Baptist's Day, beginning at 3 o'clock. The idea of holding this annual service

originated in January last at the first meeting of the House of Churchwomen. It is hoped that there will be a large congregation in attendance and that the members of the various choirs will sing. The clergy should come prepared to vest and should bring white stoles.

The Rev. W. R. H. Hodgkin has taken a four months' leave of absence from Berkeley, and is spending the time as an associate curate of Grace Church, New York.

The Rev. W. H. Hawken of Napa, California, has gone to Alaska for a vacation, and the Rev. Chas. Hitchcock of San Rafael is taking the services at Napa.

The Rev. Wm. Higgs is in charge of St. Mark's, Berkeley, and the Rev. Dr. Powell is in charge of the Church of St. Matthew, San Mateo, during the absence of the Rector.

We are glad to call attention to the fact that Irving Institute for girls will reopen July 9 for the Christmas term. The school is practically uninjured, is in excellent condition for the year's work, and will have a full corps of competent instructors. At the time of the earthquake and fire the whole establishment of some 35 or 40 persons were safely taken to a place of refuge, and one of the pleasant memories of that trying time is the perfect esprit de corps which held them all together without one single instance of the slightest insubordination, and with the most implicit confidence in their leaders, Mr. and Mrs. Geo. H. Kellogg.

GOOD NEWS FROM ALASKA.

New York, May 29, 1906.

To the Editor of the
"Pacific Churchman,"

My Dear Sir:

A dispatch from Archdeacon Stuck contains the gratifying news that the members of the Church's mission staff at Fairbanks, Alaska, Archdeacon Stuck, the Rev. C. E. Betticher, Deaconess Carter, Miss Emberly and Miss Farthing, escaped personal injury during the fire which destroyed Fairbanks, May 22nd, and also that the mission property, St. Matthew's Church and Hospital, were not reached by the flames.

Very truly yours,
JOHN W. WOOD,
Corresponding Secretary.

LITERATURE.

The Personality of Jesus.—C. H. Barrows, Houghton, Mifflin & Co., \$1.25 net, Boston.

We have already remarked on the number of books that are being published on the ethical influence of Jesus, and this is largely another example. But the author keeps clearly in mind the Divine Sonship and the truth that He was Son of man, the Head and representative of the human race. And it is another witness to the increasing study of the influence of Jesus, that this book is the work of a lawyer, who very clearly does his work "with brains, sir." He has the able lawyer's faculty of putting things in a forcible and clear way, and therefore his book is admirably adapted for those who have to teach the Gospel, Sunday school teachers in particular. The clergy, too, would find it extremely useful, both in their general parish work and their direct teaching. Nor is there any surplusage.

The Problem of the Pentateuch.—Dr. R. H. McKim. Longmans, Green & Co., New York.

This is professedly an examination of the Higher

Criticism and has a preface by Dean Wallace. In many respects it is a useful and able protest against the ruthless methods of the extremists, but we venture to think that the author wasted space and energy in denunciation which he had better have expended in proveable refutation. So long ago as 1902 Professor Sanday pleaded for "steady, deliberate, well considered advance, and against the feverish haste for results and conclusions." But the feverishness has rather intensified. The structure of the Old Testament has been rent and torn apart by methods which suggest the hasty violence of an earthquake rather than the slow results of the patient research and criticism Sanday desiderated. Dr. McKim's book may be useful as a protest, but it seems to us rather doubtful whether it will avail to nullify the theories of the Higher Criticism. But the question is altogether too large for our space.

Theodor Leschetizky.—A, Hullah, John Lane Co., New York, 84 pages.

To every lover of music this delightfully written account of the life and methods of a great musician may be unhesitatingly commended. There is a charming freshness about the style which carries one right to the end without pause, and the subject of the book is made to live before one as a very original and unique personality.

Magazines.—The magazines have shared in the general uncertainty; but it speaks volumes for the Post Offices that sooner or later, these and other second class matter have so surely arrived.—June Atlantic is the usual mixture of solidity and graceful lightness of things worth pondering over, and material for leisurely hours.

Records of the Past for May and June. May has a very good photograph of the Forum at Rome and a very interesting one of fragments of an old church there, Santa Maria Antiqua. June—some very remarkable pictures of Augustus Altar of Peace. Also a paper on a Serpent Mound in Ohio.—May Cosmopolitan wars on the Senate in a very piquant and merciless fashion, and has the usual admixture of readable stories.—Two belated Pilgrims and a tardy Delineator also, all three appealing to a feminine constituency.—The May Scribner is somewhere in space, presumably, but has not reached us. The June number has some very remarkable photographs of vanishing Indian types, a very interesting paper on the larger Framing of the American Army, and one of Mrs. Waddington's always charming articles.—McClure's article on Life Insurance is thrilling and ought to be widely read in San Francisco just now, and there is no lack of other matter to stir and absorb the lovers of fiction.

CHURCH SERVICES

It is our desire to publish a complete list of the services in the various churches of San Francisco, Oakland, Berkeley, Alameda and other nearby communities. The clergy are cordially requested to send in the correct information for this column.

SAN FRANCISCO

CATHEDRAL MISSION OF THE GOOD SAMARITAN, Second street, near Folsom—Rev. J. P. Turner, Priest in charge.

Sunday services:

Holy Communion and Sermon, first and third Sundays of month.

Morning Prayer and Sermon second, fourth and fifth Sundays of month, 11:00 A. M.

Sunday School, 12:30 P. M.

TRINITY CHURCH, Bush and Gough streets—Rev. F. W. Clappett, D. D., Rector.

Service in the Sunday School Room at 11 o'clock on Sundays until further notice.

GRACE CHURCH, Rev. David Evans, Rector, and **ST. PETER'S CHURCH,** Rev. W. M. Bours, Rector.

Are until further notice uniting in a service at the Bishop's House, 2515 Webster Street, on Sunday mornings at 11 o'clock.

CHURCH OF ST. JOHN THE EVANGELIST, Rev. L. C. Sanford, Rector.

Until further notice services are being held on Sundays in the Catholic Apostolic Church, Eighteenth Street, between Church and Dolores, as follows:

Holy Communion, 9 A. M.

Evening Prayer, with sermon, 3 P. M.

CHURCH OF THE ADVENT, Rev. C. N. Lathrop, Rector—Services at St. Stephens' Church, Fulton Street, near Fillmore, as follows:

Sundays:

Mass at 8:30 A. M.

Wednesdays and Fridays:

Mass at 8:00 A. M.

Clergy House, 184 Laguna Street; office hours 11 to 12 A. M.

ST. LUKE'S CHURCH, Rev. B. M. Weeden, Rector. Residence, 2009 Jackson Street, Telephone West 5022.

The Church will be rebuilt.

Sunday Services are temporarily held in Calvary Presbyterian Church, Jackson and Fillmore Streets.

Sunday School, 2 P. M.

Evening Prayer, with Sermon, 3 P. M.

Holy Communion at Rector's House, Sundays at 8:30 and Thursdays at 10.

ST. PAUL'S CHURCH, California Street, near Steiner. Rev. W. M. Reilly, Rector. Services on Sundays in Guild Hall until further notice.

Holy Communion every Sunday, 7:30 A. M.

Sunday School, 9:30 A. M.

Morning Prayer. Celebration of Holy Communion on first Sunday in the month, 11:00 A. M.

Evening Prayer, 3:30 P. M.

ST. STEPHEN'S CHURCH, Fulton Street, near Fillmore. Rev. Cecil Marrack, Rector.

Regular Services:

Holy Communion, 8:00 A. M.

Sunday School, 9:30 A. M.

Morning Prayer, 11:00 A. M.

Evening Prayer, 8:00 P. M.

HOLY INNOCENTS' MEMORIAL CHURCH, Fair Oaks Street, near Twenty-sixth street. Rev. Henry B. Collier Rector. Church uninjured by the quake.

Sunday Services:

Holy Communion, at 7:30 A. M.

Sunday School at 9:30 A. M.

Morning Prayer at 11:00 A. M.

Bible Class at 6:45 P. M.

Full Choral Even Song at 7:45 P. M.

Week Days:

Thursday—Holy Communion at 9:30 A. M.

Friday—Litany at 9:30 A. M.

Evening Prayer at 7:45 P. M.

Baptisms may be arranged for any day and hour at the Church.

The Rectory: 1312 Guerrero Street.

ALL SAINT'S CHURCH, Waller Street, near Masonic Avenue. Rev. W. E. Hayes, Rector. Residence, 1162 Haight Street.

Sunday Services:

Holy Communion (except the first Sunday), 8:30 A. M.

Sunday School, 9:30 A. M.

Morning Prayer (Holy Communion first Sunday), 11 A. M.

Evening Prayer, 4:00 P. M.

Holy Days:

Holy Communion, 11:00 A. M.

Other Services announced.

OAKLAND

CHURCH OF THE ADVENT, Twelfth Avenue and East Sixteenth Street. Rev. Jerome F. Trivett, Rector.

Sunday Services:

Holy Communion, every Sunday, 8:00 A. M.

Holy Communion, first Sunday, 11:00 A. M.

Morning Prayer and ante-Communion, 11:00 A. M. second, third, fourth and fifth Sundays.

Sunday School, 9:45 A. M.

Evening Prayer every Sunday, 7:45 P. M.

Holy Days

Holy Communion, 10:00 A. M.

Fridays—

Litany, 3:30 P. M.

Mr. H. M. Craft, Superintendent of Sunday School.

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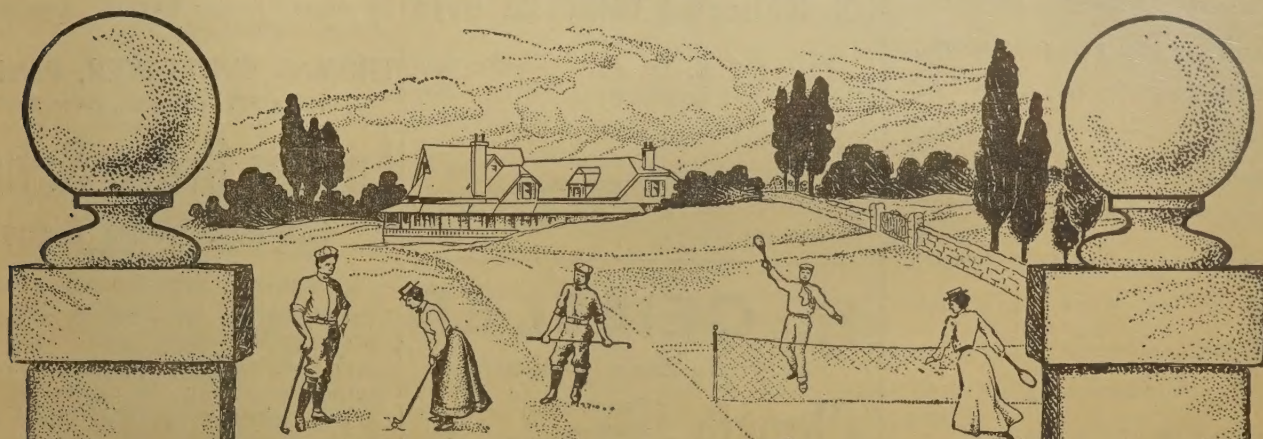
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